

STJKTAX. (LIX.)

INDRA and AGNI are the deities; the *JRishi* is
 BHARADWAJA
 the first six stanzas are in the *Brihati* metre, the
 four last in
 the *Antuhtubh*.

Vaiga xxv. ^ ^en the libation is effused I
 celebrate, INDRA
 and AGNI, your heroic exploits: the *Pitris*,¹
 the ene-
 mies of the gods, have been slain by you,
 and you
 survive.

2. Your greatness, INDRA and AGNI, is
 after this
 fashion, and is most deserving of praise: the same
 is
 your progenitor: twin brethren are you, having a
 mother every vvner present.²

3. You approach together, when the
 libation is
 effused, like two fleet coursers to their forage: we
 in-
 voke to day INDHA and AGNI, deities armed with the
 thunderbolt, to this ceremony for our preservation.

4. Divine INDRA and AGNI, augmenters of
 sacrifice,
 by whom the acclamation (of praise) is received, you
 partake not of the (*Soma*) of him who, when the liba-
 tion is effused, praises you (improperly),³ uttering un-
 acceptable eulogies*

5. What raerfcal, divine INDRA and AGNI,
 is a judge

¹ By *PHri**) in this place, the scholiast says *Asuras*
 are in-
 tended, as derived from the root *pi* to injure, *ptyatir-*
kinds-
ftarmme.

**Thehamfrfarnv*, of whom the mother is here and
 there:
Aditi is their mother, in common with all the gods,
 and she is
 here identified with the wide extended earth, *vittirnd*
blacmi/i, ac-
 cording to *Sdyana*.

⁸ *Yo vdm ttavat* is explained by th« commentator,
 he who
 may praise you badly, *kutsitam stuyat*.

**Joshav6kam vadatahi* the first is
 explained, *pritihetutwena*
kartavyam sicayam aprifikaram vdham, speech to
 be uttered